Cranes. 876.

An epistle vnto the right honorable and christian Prince, the Duke of Somerset written vnto him in Latin, a while after hys deliuerraunce out of trouble, by the famous clearke Doctour Peter Martyr, and translated into Englyshe by Thomas Morton.

Anno a verbo incarnato. M.D.L. Regni Edwardi sexti. iiii

When I was in trouble, I called vpō the lord, & he hard my voice. psal. 120. a Jon. 2. a.

BIBLIOTHECA BODLEIANA

You maye peraduenture thynke it a straũge & marueilous thig, moste excellẽt Duke, that I am so bolde as nowe to begin to wryte vnto you. It had ben my dewtie to haue done it rather before, when the tẽpest had almost drowned you, and we (whiche began to reioyse for the enterprised, but not fully ended, restorynge of religyon) were in maner ouercome with sorowe and greate heuynes. And paraduenture it would not haue displeased you, yf I or any suche as I shoulde haue wryten vnto you. For where tentation dothe abounde, there a frendlye & Christian confortynge beynge vsed goeth not without his effecte. But I

and other of my profession, in that perillous tyme were lytle lesse troubled than you. Yea, I dare say for you, that you youre selfe were of better cheare in the myddes of the water, than we that stode vpon the shore and beheilde your wreck. Wherfore I thought it metest to spēde that tyme in wepynge and in prayers, for to obteyne, bothe preseruacion for you whiche haue done so muche good in religyon, and also a sure staye for the churche, for as muche as it was alredy shaken. And now that you maye haue a testimonye of the ioye, whiche I haue conceaued by your delyuerance, & of my sorowe past, I thought it best not to let go this occasion, but by this my epistle, suche as it is, with such reuerence as is mete, with suche modestie as becommeth, bothe reioyse of your happye lucke, and

comforte

comforte you touchynge those thynges which haue of late dayes happened vnto you, not withoute the ordinance of almyghtye God. For them that haue ben once vexed with greuous myseries, the rēnātes of myschieffes are wont often to greue, and make them not a lytle sorye that they were dryuen to suffre that, which they were as lytle worthye of, as they lytle thought that any such thig should chaunce. As for that whiche I haue taken vpō me, yf I performe it not so well as my wyll is, yet I praye you to take it in good parte, and at the least yet gētlye to accept this token of my harte towarde you. It is set forthe in the historye of the holy gospel, that the disciples were in a ship Christ beyng absente, there rose a mightye storme, the wynde was so sore agaynste them, and the waues dyd

so well that they had no hope of sauynge their lyues. Then Christ, whiche alwayes at suche tyme bestirreth hym selfe to helpe vs, whē we are in maner brought euen to despeire, aboute the latter ende of the nyght came vnto them. When they sawe him go vpon the water, they were the more afrayde, because they thought that he was a spirite or fantasticall thynge. But when he bade them be of good cheare, Peter (whiche dyd alwayes beare a burnynge loue towarde Christe) as soone as he hearde him thus speake, sayed. Mayster, yf it be thou, byd me to come vnto the vpon the water. He thoughte hym selfe, yf he were once in hys maysters companie, saffer from the storme, than yf he had kepte hym selfe styll within the defence of the shyppe. When he had obteyned Jesus commaundemente,

he

he made haste towarde hym vpon the water, and as longe as he loked vpon Christe, and cleaued vnto his worde by faythe, he did wel ynough. But when he loked but a lytle a syde from Christ, and consydered the boysteousnes of the wynde and raginge of the waues, his faythe wauered and he began to synke. Then, the so great daunger dyd thus muche profyt hym, that he loked vp agayne to Christ, and cryed out: Helpe me, o Lorde, els I perysshe. Christ gaue him his hande, whereby he plainly taught, that the daunger that he was in, came not of ỹ rage, other of wynde or waues, but by the weaknes of hys faythe. For, sayde he, why dyddest thou stumble by reason of thy weake and feble faythe. Whyle I cõsyder this noble hystorie, good Lorde, I do gather and perceaue many thynges in it that do fytlye

agree

agre with your chaunce. For all men do knowe, that to rule a commune weale is as it were to sayle ouer a depe sea, whiche is alwayes tossed with tempestes, and alwayes swelleth with myghtie stormes of wynde. Herein were you, and whan there was almoste no hope of your preseruation, Christe was with you, and suffred you not to perysche, seynge that you haue so aduaunced his relygion, whiche others estemed not to be true, but a spirite, a fantasye, a thyng made to deceaue, and neuer thoughte that your confydence in the gospel of Christ would do you any good. But it hath so helped you that you haue trodē vnder your fete the ragynge waues and mightie storme. And, sethe we ar men, it was possyble, that your faythe, (althoughe by the helpe of God it be feruent,) myght wauer. Therefore, when

you

you consydered your selfe to be al-
moste drowned, I dowbte not
that you cryed out. Oh lorde, yf I
haue beleued no lies, yf thy gospel
be true whiche I haue promoted,
yf thy worde hathe not begyled
me, saue me this houre that I pe-
rysche in. Wherfore he to delyuer
hys truthe of wholsome and sure
faythe frō the despite of scorners,
by and by he gaue you his ryghte
hande to helpe you, and set you in
safetye, so that I doubte not, it
hathe bene bothe a great pleasure
to all godlye men, and shalbe gre-
atly profitable vnto you. For thus
you do perceaue, not onely by
faithe, but also by experience, how
sure a staye it is to leane vnto true
godlynes. And nowe you haue no
nede of any other man to preache
vnto you ỹ whiche we rede wry-
ten to the Romanes. Who shall
plucke vs from the loue that God

beareth towarde vs: shal trouble: shal sorowe: shal persecution: shal hunger: shall nakednes: shall danger: shal the swerde: No. Yea he addeth further, we ouercome in al these thinges throughe him which loueth vs. Surelye (moste noble Duke) greuous thinges in dede haue happened vnto you. All thinges in maner were stirred vp agaynste you alone. But who ouercame thē in you but Christe: who hath calmed so great a storme rayled vp against you but Christ: The wicked styll loked for you to haue no other chaunce but extremite. But who dyd wrastle for you against present death, and destruction hangynge ouer your head but Christe: Beware, yf you be wise, ỹ you thinke no otherwyse. As for al vs that do embrase godlynes, we do confesse with one mouthe with one accorde, that Christ hath taken your

parte:

parte: And I doubte not that you your selfe haue boldlye sayd with Paule. If God be on our side, who is against vs. This sure comforte godlye men haue alwayes at hãde in aduersitye. We are Goddes, we do belonge vnto Christ. God hath taken vpon him our defence. They say that they be mightye whiche fight againſt vs, but what? are they stronger than God? We know and stedfastlye beleue that God is almightie, who shall ouercome hym that is almyghtye. O wholsome comforte! O sure toure of Christian faithe! O faith buylded not vpon sande but vpon a moste stronge rocke! Pompei in his desperate state coulde not so comforte hym selfe, nor Cicero in his banishemět, on the laste houre of hys miserable destruction coulde strengthen hys courage being weakened on euery syde, with anye suche comforte. I coulde reherse Brutus, Cato, and

many other noble men after ȳ iudgement of the worlde, which whyle they wer in state other prosperous or tolerable, semed bothe wyse and valiant men, but when they sawe thē selues brought to the extremite that there was no remedy or helpe, we rede that they other cryed out, Oh neuer was I wyse, or blamed bothe God and men, and knowyng not what to do, now layed ȳ faulte vpon destenie, now vpon fortune, nowe vpon falshed of men. Somtimes desperatli thei would accuse and lay the faulte vpon their owne blinde counceller. And many tymes, whiche they had in redynes, they would comforte thē selues w the abhominable and mischeuous remedye to kyll thē selues. But we, yf we purely agree vnto the gospel do vndoubtedlye beleue, that God our father and Christe is almyghtye. Hym we haue put in truste

to

to defende oure cause. Therfore so we do reason with our selues, when we are in any great daũger. They that come againste vs, must prepare them selues to fighte not against mẽ, but against God. Whõ he that striueth againſt, hurteth not him, but maketh him selfe onely miserable. Therfore God sayd frõ heauẽ to Saul ỹ most earnest persecutour of Christians, it is harde for ỹ to kicke agaynst ỹ prick. For the prick is not hurte thereby, but it woũdeth the heles ỹ do strike at it. Wherfore we must not despeire, we must not disquiet our self with to much care. We muste not go to it with crying, with wepig, w stirrig vp of tronblesome sedicios, we rest vnder the shadowe of goddes winges, Christe shall care for vs. We are couered with the shelde of Gods mercy. Nothing can happen

vnto

vnto vs, but it maketh for our pro
fyt and the glorye of God. Herby
am I perswaded to beleue ỹ you
dyd comfort your selfe in the mid-
des of your troble, which I know
ỹ flesh is wont to wrastle against,
and bringeth forth these reasons.
These comfortes in dede that you
speake of ar somwhat worth. But
tell me not that in these greuous
troubles Christian men do suffre
nothinge. I perceaue, I se by expe
rience that they take not awaye
our sorowe, our vexations, wher-
with we are almoste oppressed are
no lesse greuous, our paines wher
with we are sore punished are no-
thinge eased by these comfortes.
Awhile they are spokē in dede they
encourage oure hearte, but that
doth profyt nothing, but to fall a-
gayne, a is more hurt by the newe
fall than if it had been in one state
still. For when a man hath taken a
good hert vnto him, if deliuerance

do not straight way folow, a grea
ter heape of mischiefes without
remedy assaileth a freshe, yea and
that so hard, ỹ it whorleth downe
with more hedlonge destruction
than before. So is the flesh wont
to trouble the refreshinges by the
gospell and to barke agaynste the
heauenlye comfort. But leaste the
power of the flesche make vs lese so
greate fruite, we muste consider ỹ
plentuous and full light of Chri-
stian doctrine, least while we be to
earnestlie moued with those thin-
ges which the flesh putteth in our
head, we take ỹ lesse hede to those
thinges whiche we ought to loue.
What can happen more happie to
a christian man than bothe to be &
be accõpted the scholer of Christe:
what more luckie thing can he de-
syre, than to reigne forever wh hys
maister: what more to bee wished
for, than to obteine euerlasting life
with great glory. But these thin-

ges

ges are not attayned but by the crosse. The sons of zebede moued by a certayne gredines of honour, set theyr mother to require ỹ they shuld sit next to Christ in his kingdome as head & chiefe. To whome he answerd. Can ye drinke of ỹ cup whiche I shall drynke? Can ye be washed with the baptisme wher wᵗ I shalbe washed? By whiche wordes he plainlye declared ỹ all they that wil reigne forever, must drinke vp the cuppe of aduersitie. And as many as are trewe suters for the heuenly kingdome must be washed with the baptisme of persecution. Finallye without circumstances oure maister whome we professe Jesus Christe hathe taughte that none shall bee his disciple, whiche will not willingly take vpon him his crosse, whereupon let him see that he nayle bothe himselfe, hys flesh, and the lustes therof. For the

which

whiche cause also saincte Paule wrytinge to the Romaines dothe diligently instruct the congregation, sayinge: if we suffre with him, we shalbe glorified with him, and he addeth a comfort sayinge that he doth not esteme the troubles of thys worlde to be lyke the glorye whych shalbe declared in vs. And to Timothe he saieth that he bringeth a sure and approued sayinge, that if we die together with Christ, we shall liue together with him, & if we suffre together with him we shal reigne with him. And vnto the same man in the first epistle he sayth that all they that entende to liue godlye in Christ Jesu muste suffre persecution. And it is no otherwise mete. For it is no reason that we shoulde entre into the inheritance and kingdom an other way, than Christe him selfe entred into it. He obteined the kingdome

by obedience, glorye by shame, fre-
dome from deathe by crosse and
deathe. Further it is mete that the
meanes and the ende shoulde haue
a cõuenient likelihode. Seing ther-
fore we be called therunto of God
our father (whiche we must consy-
der with our selues now and thē)
to be changed into the image and
likenes of his sonne our Lord Je-
su Christ, that euen so as he trium-
phing after he had ouercome deth,
and other temptations of this life,
entred into euerlastynge life, so it
may at length be in vs whiche are
accompted his membres, as we se
hathe been done alredye in oure
head. Therfore it is mete that they
which entend to obteine the same
kind of reward, shoulde practise ȳ
same kinde of maisteries and la-
bours. The which thing the Apo-
stle of Christ gaue vs warninge of
when he sayde. Those whome he
hathe

hathe forekhowen, he hath appoin
ted before to be lyke to the image
of his sonne. Whereby it appereth
how excellent the state of the cho-
sen is. These thinges did God of
his owne free will gyue vs before
we were, when we loked for no
suche thinges: he gaue vs greater
thinges than we durste aske, and
more than we would haue hoped
for. Sainct Paul addeth farther
and sayth. Whome he hath appoin
ted before, them he hathe called,
whō he hath called, them he hathe
made ryghteous, whome he hathe
made ryghteous, them he hath al-
so made glorious. These so many
and so great gyftes our most gen-
tle father hath appoynted and ge-
uen vs, not that we shoulde geue
place to the frowarde counselles
of our flesshe, which other refuseth
the crosse, or wyll not suffre it selfe
but softlye and pleasauntlye to be

nayled vnto it. And howe fonde a thyng is it to turne the crosse to a couche, & the sorowfull gallowes in to a softe fetherbed. Suche thinges, I saye, were not geuen vs, that we shoulde be afrayed by aduersitie, mysfortune, or myserie, & leaue the steppes of Christe, to folowe our senses or the iudgement of reason. But when we haue consydered that all these thynges are geuen vs so lyberally of the bountefulnes of God, aboue the desert, aboue the worthynes, aboue the strength of oure nature that we be nat vnmyndfull, vnthankfull, folysche, as they are, which by folowyng the flesche & cõmodities therof, to auoyde aduersities, and sorowes, that are but shorte and cõtinue for a tyme, do cruellye robbe them selues of eternall life, and do wickedly forsake the wayes of godlines. Euen as Job answered

his

his wife, when (in stede of the comfort whiche she should haue geuen her afflicted husband) she caste hys pure godlines in his teth: euen so oughte we to answere oure flesche whē it begīneth to be so bold as to rayle and bable against the heauēly comfortes. Why (sayeth Job) haste thou spoken as one of the folysh women? Seing we haue receiued good thinges of the lord, why shuld we not receaue the euel also? O maruailous and incredible stedfastnes of the man of God? Howe circumspectely, how wiselie, howe godly, he answered here? Ther can nothing be immagyned more folysh than the flesh, specially when it bableth against the word of god It seeth nothing, it regardeth thinges present onlye, it neuer vnderstandeth that whiche the Apostle preached. We reioyce in trouble, knowing that trouble engendreth

ſufferaunce, ſufferance engendreth proſe, proſe engendreth hope. So the ſpirite of God poureth oute it ſelfe, that out of the ſtormes of miſeries he may brīg fourth ſtrength whereby we may be able to abide them: and out of this ſufferance he bringeth fourth the tryed knowledge of our ſelues. Wherby we eaſelye perceaue, howe fraile we are of our ſelues, and howe ſtrong we are by the helpe of Chriſte. By the which knowledge when we haue ſo proued what is ours and what is Gods, we conceaue in our mind a great boldnes of the help of god For we doubt not that god which hath once layed his hand vnder vs when we were redie to fall, wyll do the ſame whē other like or harder danger ſhall aſſayle vs. For by the benefites whiche we receaue, the loue of God towarde vs is ſo farre from being vnknowen, that

it

it poureth it self into euery corner of our hartes. Wherefore there is no longer anye excuse lefte for vs to doubt therof, wherby in vs also is stirred vp a loue toward god, to set more by him, his will and commandementes than all our owne commodities, profites, desires & purposes. Behold these be the greuous dammages, these be the losses, these be the hinderances, these be the euels that godly mē gather of aduersite. Surely seing so plentifull fruites, and large profites come to the chosē therby, the wise forseing gentlenes of our almighty father did not il prouide for vs, which hath opened vs the way to heauen through crosse & troubles. For we are led vnto this by the degrees aforesayd, chiefly to truste to our creatour, and all our affections moste feruently to leaue vpon him alone. Therefore (vnles we

to folysh as sone as we haue escaped afflictions & trouble, we muste geue oure hearte thankes to the mercy of god. For in them ỹ power of God dothe appere more than in any other thyng. This one thinge in dede doth often greue the chosen of God in afflictions, that they see the vngodly and thē that haue vterly putte away al care of godlynes, to liue i quiet, to possesse their goods, commodities and honours vnto their lyues ende, whyle they are shaken with most myghty tēptacions, with sundrye & manyfold engines of the deuell, but they do not consyder, that the deuel is gentle ynoughe to them that trouble him not, that whyle he semeth in manner to flatter his, leaste they should forsake him, by this trayne he maye entyse many moe vnto him. A snake hurteth no man that toucheth him not, but yf thou

presse

preſſe him neuer ſo lytle, ſtraygh
waye he riſeth vp againſt the with
fearfull hyſſinge and armed wyth
poyſon. A ſcorpion ſemeth very gē-
tle, and as thoughe he woulde em-
brace a man, but touche him neuer
ſo lytle, and he wil turne the daun-
gerous ſting in his tayle againſte
the. You (right excellent lord) haue
ſore hurte the deuell which is both
a ſnake and a ſcorpion, and ruler
of ỹ darkenes of this world, wher
fore what maruel you if he labour
to deſtroy you? Sureli, if I might
ſe it otherwiſe chaunce, I would
much muſe and be diſmaide at the
contratye faſhion of thynges. He
ſore ſuſpecteth that he ſhall not be
able to fraye the people of Chriſte
from the goſpell, vnleſs he rage a-
gainſt you, by whome ſuperſticion
is marueloullye broken, by whom
the lyght of godlynes hath gene-
rallie ſhined vpō this realme. But

comforte your selfe and be strong. His power hath an ende, he cā not passe his bondes. But beware of this one thīg that you nether consyder nor remembre to ofte, youre olde state, wherin you were before your fall. For as ofte as any suche thought commeth in your minde, the flesh complayneth againe that much goodes is takē away, without which it iudgeth escapīg with life not to be swete, and murmureth that it were better to haue died at once, than to haue recouered a life so broughte out of fashion. But we must not suffre our minde so to be moued with them, but ẏ it may put away ẏ mist when it wil & se that ẇ taking awaye of great authorities, heapes of honours, & chief orderinge of matters, greate cares are also cut away. You may not learne of me how busy & how painfull a thing it is to rule a com

mune

mune weale wᵗ counsel & good pro
uision. For that you your selfe haue
ben sufficiently taughte by experi=
ence to knowe. Now at length (as
I thinke) you may haue more lea=
sure to study godlines and know=
ledge of thinges belonging to god
Wherfore I wold haue you thus
to thinke, ỹ you muste nedes haue
raunsomed this quietnes and pea=
sable life, with some losse of those
goods, which (I dare say for you)
you neuer greatlye passed for, al=
though ỹ commune people do sin=
gularly esteme & specially regarde
them. Paule doth very wholsom=
ly instruct vs concerning this mat=
ter wrytinge vnto the Romanes.
Raunsoming the time bycause the
dayes are euill. These wordes are
few & shortly spoken, and that they
may be fully and perfectly vnder=
standed, they must thus be expoun
ded. In the nature of the dayes,

ỹ

yf they be consydered alone and by them selues, there is no euell, seynge they runne deuyded with a pleasant diuersyte, and carrye and recarrye into the worlde darkenes and lyght, the one to followe the other in most goodlie ordre. But the Apostle calleth them euell, bycause that in their tyme. ii. greate euels chaunce vnto men, I meane miserye and synne. Howe myserable a lyfe we lyue in this worlde, thys playnlye prouyth, that no parte therof is without mysery. When are we not other troubled or tẽpted with the nedes of nature? In what parte of our age is not oure lyfe layed in wayte for, other of dyseases, of outwarde chaunces, or noughtye men for to destroye vs? How innumerable are ỹ dangers which do besege vs on euery side? Graũt that al thiges be now and than quiet, who is out of the

danger

danger of false brethren: finally, who is he that professeth Christe, and is not greued, troubled, and miserablie vexed in his mynde other wt his owne synnes or other mens? All these thynges without doubte do heape vp the mysterie of our dayes. Sin also groweth, encreaseth & goeth forwarde more and more the longer that we lyue, vnles it be resysted, wt great hede and diligence. For our nature is so infected and corrupted with oure naturall disease whiche they cal original synne ỹ we carrye aboute vs euen within our selues the begynninge and fountanie of al synnes, whiche yf a man do diligently marke he shall perceaue that the Apostle hath truly writtenỹ goodnes dwelleth not in oure flesche. Out of this naturall corruption procede alwayes frowarde ententes, violente fumes, & appetites in

manner

manner vnable to be banquished,
that striue against the law of god,
whiche (alas) oftentimes (suche is
oure weakenes) oure will (whiche
should stoutely kepe them vnder)
vnhappely obeyeth vnto. Yea (and
ꝑ more pitie is) it is so established
in thē by custome & vse, that euery
day it waxeth harder to heale than
other. Therefore seinge our dayes
are so euil, both by reason of mise-
rye & also of sinne, by abundaunte
wealth, great authority, hie honor,
men become neuer the better, but
waxe ꝑ prouder therby. He that ru
leth a commune weale though he
haue hie dignitie, yet oftentimes
lacketh he good health. For of con-
tinual cares & troubles of ꝑ minde,
brede euyll humors in the bodye,
wherupon cometh plenty of disea-
ses. As for outwarde perilles and
chaūces ꝑ come by hap rūne moste
abrod there wher they find mete st
and

& largest rome. Wher (I pray you) do the blastes of enuy, the waues of wrath, the heat of hatred & enimitie more cruelly rage thã there. Manye times rise vp vaine perilles, and destruction prepareth it self an easy way to crepe in, by our familiars, euen those whome we take to be our moste faithfull & secret frẽdes. I speake nothing how greuously the minde is tourmented, when wise rulers do perceaue þ oftentimes in the gouernance of the commune weale, those faultes which they or other do comit, can not be redressed by theyr power & authorite. Is ther not also a great numbre of miseryes heaped vp to encrease all these thynges whiche they must nedes suffre that rule in the cõmune weale: And although all men lyue myserable dayes, yet they most miserable of all whome the people thynketh happye.

But

But nowe let vs loke aſyde to the
wꝛetched peſtilence of vices, whe-
ther you recken thoſe which be na-
tural vnto vs, oꝛ paſſions that vio-
lentlye burſte out, oꝛ euell woꝛkes
which are purpoſed & agreed vn-
to, oꝛ noughtye cuſtomes and aun-
cient vſes, & we ſhal ſone perceaue,
that men that be aduaunced to ho-
noꝛable eſtate, haue leſſe leyſure to
fyght againſt them than pꝛiuat mē
haue. Foꝛ whyle all the ſenſes of ỹ
mynde are occupyed aboute coin-
mune and other mens affaires, O
Loꝛde, what darknes? how great
a miſt, kepeth them frō ſeyng their
owne? In no ſtate we knowe oure
ſelues woꝛſe than in that, and all
our labouꝛe tendeth to this ende,
ratherto make others better, than
to faſhion oure owne affections,
woꝛkes and cuſtomes of our min-
des accoꝛdynge to the law of God
and heauenly doctryne. Therfoꝛe

one

on both sydes ẏ state of them that rule & gouerne realmes, is vnhappier thā theirs which liue a priuat & their owne life. For they are loaden with ẏ heauier burdē of miseries, & abyde greater occasions of vices, & they can least labour to amēde them selues. Wherfore God almyghtye somtyme pityeth their case, and fyndeth meanes for them to raunsome the dayes that be so euell. But vnles we geue somwhat for to receaue somwhat agayne, it is no raunsominge. For we vse to call them raunsomed, which being bonde to some necessite paye somwhat els to obteyne their lyberte. There to auoyde euels we must be contente to suffre some losse. Wyse and thriftie men do prouyde to put away the lesse good for to obteyne the greater, and take vpon thē the lesser euell for to auoyde the greater. This doeth the worde raun-

come signifye in oure commune speathe. Thus cõmeth it to passe, that that is rather to be reioyled at, which blynde loue complayneth of in the flesshe. Therfore yf it at any tyme lament the losse of ỹ dygnite you had before, of the ordering of the commune weale, of the gouernaunce of the realme, and other lyke, let God be thanked whiche hathe partlye geuen you a raunsomynge of the euell dayes. Therfore I saye, partlye, because whyle we are in this lyfe, they shall neuer be perfectlye good, but we saye that they haue raunsomed them that for some losse haue obteyned to haue them not so euell as they were. I haue red that it is a commune prouerbe among the people of Affrike. The plague standeth at thy dore to begge a penuye of the, geue him two to get him awaye. Surelye godly men ought to spende awaye

muche

muche ryches, specially suche as the ignoraunt people dothe moste esteme, for to obteine more greater soūde and certayne riches. We are wonte to recouer oure healthe by lettynge of blonde, often times we put awaye by coarsynge certayne pusches or painfull botches in oure bodye, partlye with cuttyng, partlye with searinge, partlye w pluckynge away parte of the membre. Why shoulde we not also be contēt to coarse the miserye of our lyfe, & more pure affection of oure mynde with some losse. It is like to happē that they whiche do not here raunsome the euell dayes with putting awaye the commoditees of thys lyfe, and pleasures of the bodye, at the last daye of iudgemēt, they shal haue them worse, and that not for a shorte tyme, but for euer. And the wretches shal abye their folishnes, that caused them to set more by the

lesse good than the greater. This we oughte surely to beleue ẏ God our father dothe order al these thinges. And yf we that be euell, can geue good giftes vnto our childre, howe muche more shal our heauēly father prouide wel for his childrē. He taketh away somtimes earthly riches and worldly glory, that we maye learne the fraitye therof. Are we so folysche, that (although we do see harde stones broken in processe of tyme) & buildinges setled and strongly ioyned with lime, iron and led at length to decay, yet we thinke that good fortune and prosperite of this world wil abide for euer? With whiche errour we being led (somtymes farre frō the treuth) do set more by these goods which brute bestes haue as wel as we, and euell menne as wel as the good, than those which the lord of hys goodnes hathe appointed for

hys

hys chosen bothe in this life and in the worlde to come. And yet I do not write this vnto youre grace (most excellent Duke) as thoughe you had not these remedies and far better thē these in stoare. For I do wel knowe what knowledge & wisdome ȳ spirit of Christ hath geuen you, but that you shoulde take some pleasure in reding these, considering that throughe the selfe same spirit of Christ, concerning ȳ selfe same thinges, all they that sauer of Christe agree in one selfe same tale, and thereby you maye be the more encouraged to vse thē. I wyshe youre grace in the lorde wel to fare, and offer vnto you (as I am no lesse bound both by your loue and benefites) my selfe and my seruice redye at al assayes.

Your graces most humble

Peter Martyr.

Seke peace and ensue it.
Psal.xxxiii.i.Pet.iii.

The feare of the lord is the beginnynge of wisedome
Psalm.cxi.b.prou.ix.b.Job.xxviii.
Eccle.i.c.

¶ Imprynted at Londō for Gaul-
ter Lynne, dwellynge on So-
mers kaye, by Byl-
lynges gate.
In the yeare of our Lorde
M.D.L.

¶ And they be to be solde in Pau-
les churche yarde, nexte the great
Schole, at the sygne of the
sprede Egle.

Cum priuilegio ad imprimen-
dum solum.